WINTER 2021 : VOLUME 2 : ISSUE 1

# Ṣirāṭ Link

*A path for connecting with Allah, others, and one's self*

## Trusts - Amānāt

### The Two Weighty Things
The two which do not part until the Day of Judgment

### The Prophet's (ṣ) Gift
The gift of Fadak

### Keeping One's Promises
Honoring the trusts of Allah

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## *Letter from* MOULANA ABIDI

*Salāmun ʿAlaykum,*

May Allah bless you and your families.

I would like to extend our sincerest condolences to the Imām of our time, Imām Mahdī (ʿaj), our great marājiʿ and scholars, the Muslim ummah, and all the believers on the commemoration of Sayyidah Fāṭimah's (ʿa) shahādah.

In these days of the martyrdom of our beloved Noble Lady (ʿa), we should take time to learn about the different aspects of her life, such as her various titles, as one's title gives insight into a person's values, strengths, and internal realities. Those titles given by Allah hold a special weight and significance; titles from Allah are the means of guidance. One of the titles given to Sayyidah Fāṭimah (ʿa) is al-Mubārakah — goodness that is pure and that can even come from the smallest of quantities. This great and infallible lady lived a short life of only 18 years, but how blessed her life was bringing us here together in her love 1,400 years later.

The word 'mubārak' is mentioned more than 32 places in the Qurʾān. The word has three main pillars to its meaning. Firstly, it is used to describe something that is stable and its impact everlasting. Secondly, it is something that is continuously progressing forward and growing. Lastly, it is completely pure and devoid of any evil. These are all things that apply to Sayyidah Fāṭimah (ʿa).

She may have lived a short life but the 'goodness' that she instilled in her children was pure and continues to be a source of guidance for the Muslim ummah, hundreds of years after her death. It is through her lineage that today, the current and awaited Imām (ʿaj) lives on the same earth and breathes the same air that we do.

The months of Jumādā al-Ūlā and Jumādā al-Ukhrā are the months of preparation and purification. These two months are the foundational months in which one has the opportunity to remove impurities without which, one cannot attain higher spiritual levels. These two months are considered full of immense goodness due to the birth date and date of martyrdom of Sayyidah Fāṭimah az-Zahrāʾ (ʿa) falling within them. She is a mercy for the Noble Prophet (ṣ), who himself was a mercy for humankind. She (ʿa) was a mercy to him (ṣ) because she was considered a source of goodness from Allah. It is said that if Allah wanted to create all the beauty and goodness in the form of a person, it would be Sayyidah Fāṭimah az-Zahrāʾ (ʿa).

Additionally, the month of Rajab will soon be upon us. This month too is filled with light. It will include Sayyidah Fāṭimah az-Zahrāʾ's (ʿa) husband's birthday, Imām ʿAlī (ʿa). He was the first Imām , but also a best friend to the Noble Prophet (ṣ). It goes without saying that Sayyidah Fāṭimah (ʿa) was an excellent support for the Noble Prophet (ṣ) and the first Imām (ʿa) when he followed the Prophet (ṣ) in leadership.

Take these days as an opportunity to learn from the life of our beloved Sayyidah Fāṭimah (ʿa) and remember to connect each day with one of her characteristics so we can build a long, life-lasting connection to Sayyidah Zahrāʾ (ʿa).

With Duʿās,

*Nabi R. Mir (Abidi)*

## SIGNIFICANT DAYS OF SHAHR JAMĀDĪ AL-ŪLĀ

5th - Birth Anniversary of Sayyidah Zaynab (ʿa)
*December 20th, 2020

13th - Death Anniversary of Sayyidah Fāṭimah az-Zahrāʾ (ʿa) [lesser accepted narration]
*December 28th, 2020

## SIGNIFICANT DAYS OF SHAHR JAMĀDĪ AL-UKHRĀ

3rd - Death Anniversary of Sayyidah Fāṭimah az-Zahrāʾ (ʿa) [generally accepted narration]
*January 17th, 2021

20th - Birth Anniversary of Sayyidah Fāṭimah az-Zahrāʾ (ʿa)
*February 3rd, 2021

## SIGNIFICANT DAYS OF SHAHR RAJAB

1st - Birth Anniversary of Imām Muḥammad al-Bāqir (ʿa)
*February 13th, 2021

3rd - Death Anniversary of Imām ʿAlī al-Hādī an Naqī (ʿa)
*February 15th, 2021

10th - Birth Anniversary of Imām Muḥammad at-Taqī al-Jawād (ʿa)
*February 22nd, 2021

13th - Birth Anniversary of Imām ʿAlī (ʿa)
*February 25th, 2021

25th - Birth Anniversary of Imām Mūsā al-Kāẓim (ʿa)
*March 9th, 2021

26th - Aʿmāl of Night of Miʿrāj & Mabʿath
*March 10th, 2021

27th - Eid al-Mabʿath and Miʿrāj
*March 11th, 2021

28th - Imām Ḥusayn (ʿa) begins journey to Karbala
*March 12th, 2021


**Ṣirāṭ Link**
A 2nd Chance Books Publication


وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا

**For the love of Him, they feed the needy, the orphan, and the prisoner.**

**(Noble Qurʾān 76:8)**

2nd Chance Books is a non-profit organization that was founded in order to assist incarcerated Muslims by providing them with educational materials, tools for rehabilitation, and a support system. By responding to their numerous questions about Islam, they gain a more thorough understanding of the religion. So far, 2nd Chance has distributed over 12,000 books to inmates across the country.

Among 2nd Chance's most recent initiatives is Ṣirāṭ Link, a quarterly magazine. The title Ṣirāṭ Link, inspired by the Arabic term Ṣirāṭ al-Mustaqīm which means the right path, presents this magazine as a means of guidance to a greater connection to Allah, as well as offering the opportunity for connections with the broader community, and the improvement of one's self. InshāʾAllāh it can serve as an opportunity for growing one's faith through education.

This magazine will be under the guidance and oversight of Moulana Nabi Raza Mir Abidi, Resident ʿĀlim of SABA Center, and several other scholars and experts.

Prophet Muḥammad (ṣ) has promised two weighty things which will never separate from each other and will provide guidance if we attach ourselves to them. The two things have been mentioned in the acclaimed narration known as Ḥadīth al-Thaqalayn. This ḥadīth, or narration, has been narrated from several different narrators and has been granted the status mutawātir, meaning there is no doubt about its authenticity in any of the schools of thought. Additionally, it is not only accepted by the different schools of thought, but has been mentioned in the ḥadīth books of the different schools. The text varies slightly in each narration but the core message is the same.

This particular narration of Ḥadīth al-Thaqalayn is referenced in Al-Kāfī, which is one of the four most important Shī'ah sources of ḥadīth and is reported there as:

إِنِّي تَارِكٌ فِيكُمْ أَمْرَيْنِ إِنْ أَخَذْتُمْ بِهِمَا لَنْ تَضِلُّوا– كِتَابَ اللَّهِ عَزَّ وَ جَلَّ وَ أَهْلَ بَيْتِي عِتْرَتِي أَيُّهَا النَّاسُ اسْمَعُوا وَ قَدْ بَلَّغْتُ إِنَّكُمْ سَتَرِدُونَ عَلَيَّ الْحَوْضَ فَأَسْأَلُكُمْ عَمَّا فَعَلْتُمْ فِي الثَّقَلَيْنِ وَ الثَّقَلَانِ كِتَابُ اللَّهِ جَلَّ ذِكْرُهُ وَ أَهْلُ بَيْتِي

*"Truly I am leaving two things among you, to which if you hold yourself, you will never go astray: the book of Allah-Invincible and Majestic is He and my Ahl al-Bayt (ʿa), my ʿitrah (family). O people! Listen! And I have delivered the message to you: definitely you will enter my presence at the pond and I will ask you about what you did to the Thaqalayn (two weighty things) and the Thaqalayn are the Book of Allah - exalted is His mention and my Ahl al-Bayt (ʿa)."*

# The Two Weighty Things

Sunan an-Nasā'ī, one of the six Ṣaḥīḥ books of our Sunni brothers, quotes it in this way:

كَأَنِّي قَدْ دُعِيتُ فَأَجَبْتُ، إِنِّي قَدْ تَرَكْتُ فِيكُمُ الثَّقَلَيْنِ: أَحَدُهُمَا أَكْبَرُ مِنَ الآخَرِ، كِتَابُ اللَّهِ تَعَالَى، وَعِتْرَتِي، فَانْظُرُوا كَيْفَ تَخْلُفُونِي فِيهِمَا، فَإِنَّهُمَا لَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ---"

*"It is as if I have been called, and so I have answered. Truly I have left the Thaqalayn (two weighty things) among you, one of them is greater from the other, the book of Allah and my ʿitrah (Ahl al-Bayt (ʿa)). So look after how you will behave with them after me, indeed they will never separate from each other until they enter my presence by the pool."*

It is an undeniable ḥadīth, and even contemporary Salafī scholars, like Muḥammad Nāṣir al-Dīn Al-Bānī, accept it. The other versions of Kitāb and Sunnah are weak.

**The tradition denotes three major ideological points:**

- obligation to follow the Noble Qur'ān and Ahl al-Bayt (ʿa);
- infallibility of Ahl al-Bayt (ʿa) because they are inseparable from the Noble Qur'ān;
- continuation of Imāmah since the two will be the source of guidance until the Day of Judgment.

The Noble Prophet (ṣ) announced the intertwined nature of these two - he wanted to establish for mankind that guidance is provided only by the Divine in the form of the Imāms and the Noble Qur'ān until the Day of Judgment. Practically speaking, we should be looking to the Noble Qur'ān and traditions of the Ahl al-Bayt (ʿa) for all of our intellectual, practical, and jurisprudential needs. What this means is that we reject anything that fails to meet the criteria or goes against the Noble Qur'ān and the Infallibles. We accept what they accept. Surely, some endeavours are fruitless in this world. The two weighty things will help us decipher which efforts are worthy of our time and which aren't.

It is by those two standards that we will both be judged and questioned. What did we do with the weighty things which have been entrusted to our care? Did we follow their words, examples, and instructions? Did we pay heed to the lessons embedded in the stories of the Noble Qur'ān and the lives of the Imāms? These are questions worthy of our consideration and reflection when looking at our lives.

We as Muslims must guard and follow the Ahl al-Bayt (ʿa) just as we guard and follow the Noble Qur'ān. These two weighty things work together for one purpose: to establish closeness and consciousness of Allah. This tradition verifies the Divine link between this world and the next in the form of our awaited Imām (ʿaj), for since the two don't separate from each other until the Day of Judgment, then surely we have both weighty things here with us.

The two weighty things, the Noble Qur'ān and the Ahl al-Bayt (ʿa), have been generously provided to us for guidance. The question now is not a matter of how we will access them, but if we actually will. We will be questioned about these trusts that the Noble Prophet (ṣ) has left us. Will we be able to say we honored these trusts? Or is the Noble Qur'ān another dusty book on our shelves, and the Ahl al-Bayt (ʿa) are left as forlorn figures in history? The decision is ours.

*This article has been compiled with the help of the following scholars: Syed Abbas Razavian, Shaykh Salim YusufAli, Shaykh Usama AbdulGhani, and Moulana Zaki Baqri. May Allah reward them and accept their efforts in the way of the Ahl al-Bayt (ʿa).*

# Qur'ān Corner

## سورة الإخلاص

Sūrah al-Ikhlāṣ

بِسْمِ اللَّـهِ الرَّحْمَـٰنِ الرَّحِيمِ

Bismillāhir Raḥmānir Raḥīm

**I begin, dedicate my action, and seek help with the name of Allah, the Most Kind (general mercy), the Most Merciful (mercy for the believers)**

قُلْ هُوَ اللَّـهُ أَحَدٌ ﴿١﴾

Qul huwallāhu aḥad

**Say: Allah is One, the Eternal**

اللَّـهُ الصَّمَدُ ﴿٢﴾

Allāhuṣ-ṣamad

**Allah is the Sustainer**

لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾

Lam yalid wa lam yūlad

**He neither gave birth, nor was He born**

وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ﴿٤﴾

Wa lam yakun-lahu kufuwan aḥad

**And none in the creation is equal to Him**

# THE RETURN OF THE AWAITED

*Porseman* is a textual compilation of Islamic questions and and answers that are commonly asked by university students and relate to many of the issues that we face in society today. They have been addressed by a prominent Islamic scholar to give a holistic and spiritual answer to their concerns.

**ANSWER:** Correct understanding of the reason and philosophy of Imām Mahdī's (ʿaj) uprising (reappearance) not only removes fear of the event from people's hearts, it brings about happiness and anticipation of this great event. The following has been narrated from several ḥadīth about the reappearance of Imām Mahdī (ʿaj): The inhabitants of the heavens and the earth shall be pleased with him.[1] It has also been said: Those who are alive will wish that those who have died were able to see all the good that Allah has bestowed on the people [through Imām Mahdī (ʿaj)].[2]

The reappearance of Imām Mahdī (ʿaj) will be the brightest and greatest moment in the history (of mankind). Humanity's desire for peace and justice will be actualized by (through) the Imām's (ʿaj) appearance and the actions that he will take upon reappearing. The people will take pride in his existence, following him enthusiastically and with awareness. Imām Mahdī (ʿaj) should not be viewed as a fearful and vengeful warrior sweeping through the land and seeking retribution wherever he goes. Rather, we must view him as a leader appointed by Allah, whose leadership is based on truth and who is the proof of Allah's implementation of justice on the earth. Imām (ʿaj) will take the position of a liberator and saviour, aiding the oppressed and marginalized. He will also be a support to those who are righteous.

When Imām Mahdī (ʿaj) reappears, everything in creation will reach its full potential. Imām's reappearance (ʿaj) will be similar to a long awaited rainfall on barren land. Non-living things, plants, and human beings alike will all be rejuvenated by him in such a way that their full potential and abilities will become manifested, allowing them to attain the height of spiritual development and ultimately, perfection. All in creation will welcome Imām Mahdī (ʿaj) with enthusiasm knowing that his reappearance will bring about blessings. The land, mountains, and everything in nature all will be in anticipation of those blessings.

**QUESTION: I love Imām Mahdī (ʿaj), however, I am not a perfect Muslim and fear I may be among those who will face the Imām's vengeance. Should I fear his reappearance?**

Instead of fearing, worrying and feeling anxious about the Imām's (ʿaj) reappearance, we should be hopeful and feel inner peace in anticipation of his return.

Imām Mahdī's (ʿaj) rule will encompass the whole world in such a way that all borders will be erased and the laws of the Almighty will be the official rule of law. In his first steps of reformation and the cultivation of humanity, Imām (ʿaj) will complete the intellect and knowledge of the people. He will also amend the people's ethics (akhlaq) and their behavior. Imām's (ʿaj) mission will focus on cultural development and reformation, rather than punishment and vengeance. Imām Mahdī (ʿaj) will return to facilitate mankind's salvation, not to terrorize through a mission based on enmity. Therefore, we should have faith that we will all benefit from the peace and safety of his reappearance.

Imām (ʿaj) will liberate humanity from oppression, disbelief (kufr), ignorance, and tyranny. His guidance will lead mankind to the attainment of Allah's pleasure and the highest levels of perfection. He will eradicate the narrow-minded and close-minded views that are the source of many of the conflicts and polarization in society.

This positive information and good news should bring about complete hope and anticipation for the establishment of the universal leadership of Imām Mahdī's (ʿaj). However, those who perpetuate falsehood and all that is forbidden – those who are corrupt, the oppressors, and the disbelievers – need to be fearful of the Imam's (ʿaj) reappearance. They should only be fearful in the event that they continue to disbelieve, refuse to do good (act righteously), and persist in their oppression and tyranny. Their acts of rebellion and blatant persistence on the wrong path will bring about the wrath of Imām (ʿaj).

*1 Kashf al-Ghummah, Vol. 2, p. 471.*

*2 Bishārah al-Muṣṭafā, p. 250.*



## Duʿā Al Faraj

اللَّهُمَّ كُنْ لِوَلِيِّكَ الحُجَّةِ بْنِ الحَسَنِ

Allāhumma kun-liwalīyyikal-Ḥujjat ibn al-Ḥasan

**O Allah, [we ask You to] be for Your close guardian (walī), al-Ḥujjah, the son of Ḥasan,**

صَلَواتُكَ عَلَيْهِ وَعَلى آبائِهِ

Ṣalawātuka ʿalayhi wa ʿalā ābāʾih

**blessings of Allah be upon him and his fathers,**

فِي هذِهِ السّاعَةِ وَفِي كُلِّ ساعةٍ

Fī hādhihis-sāʿah Wa fī kulli sāʿah

**now and always,**

وَلِيّاً وَحافِظاً وَقائِداً وَناصِراً وَدَلِيلاً وَعَيْناً

Walīyyan-wa ḥāfiẓā Wa qāʾidan-wa nāṣirā Wa dalīlan-wa ʿaynā

**[Be for him] a guardian, protector, leader, helper, guide, and protector,**

حَتّى تُسْكِنَهُ أَرْضَكَ طَوْعاً

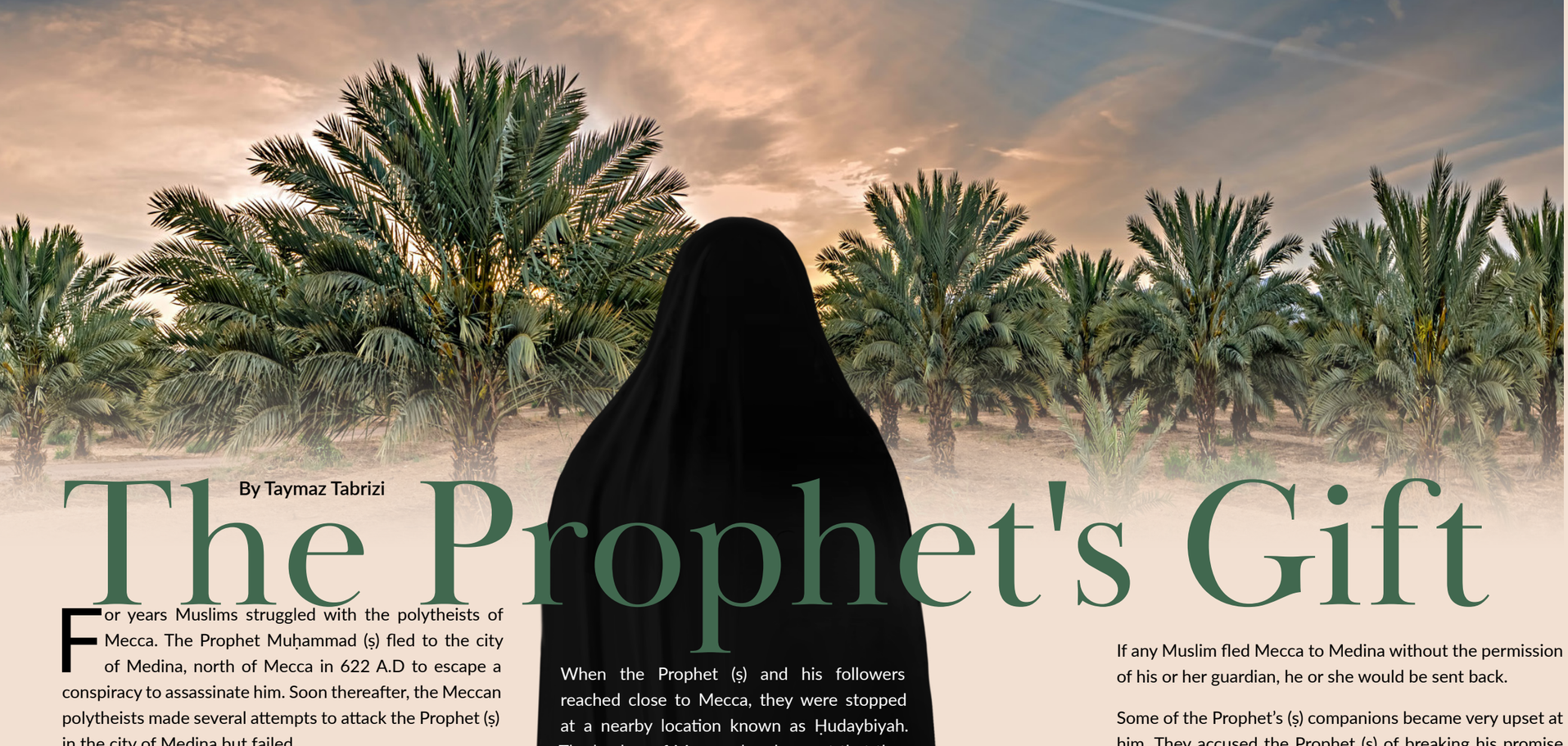
Ḥattā tuskinahu arḍaka ṭawʿā

**until You establish him as the leader on Your earth,**

وَتُمَتِّعَهُ فِيْها طَوِيلا

wa tumattiʿahu fīhā ṭawīlā

**followed by all and for a long lifetime to prosper**



By Taymaz Tabrizi

# The Prophet's Gift

For years Muslims struggled with the polytheists of Mecca. The Prophet Muḥammad (ṣ) fled to the city of Medina, north of Mecca in 622 A.D to escape a conspiracy to assassinate him. Soon thereafter, the Meccan polytheists made several attempts to attack the Prophet (ṣ) in the city of Medina but failed.

Despite the hostilities that the Prophet Muḥammad (ṣ) and Muslims faced at the time, the Meccans generally honored the tradition of peace during the Ḥajj season. During this season, people from all over the region would visit the Kaʿbah in Mecca. Ḥajj is the term used for the yearly pilgrimage to Mecca. For Muslims, the ritual pilgrimage is a once in a lifetime obligation for those who can afford the trip. The pilgrimage and its rituals are meant to fulfill a Muslim's covenant with God and cleanse him or her of sins.

The Prophet (ṣ) had received a dream from Allah that one day he would be able to undertake the Ḥajj with his followers. In 628 A.D the Prophet (ṣ) attempted to go to Ḥajj with over a thousand of his Muslim followers in order to perform the minor pilgrimage called the ʿUmrah. ʿUmrah is the optional and recommended pilgrimage to Mecca that is either outside of the proper Ḥajj season and/or does not meet the strict ritual observances and rules of the obligatory Ḥajj during the Ḥajj season.

When the Prophet (ṣ) and his followers reached close to Mecca, they were stopped at a nearby location known as Ḥudaybiyah. The leaders of Mecca, already upset that they lost an attempt to invade Medina a year earlier, went against regional tradition and custom and forbade Muslims from entering the city.

Due to customary pressure, the Meccans agreed to negotiate a treaty with Muslims that would allow Muslims to come for the pilgrimage the following year. The treaty included the following clauses:

Muslims would be allowed to come on the pilgrimage the following year.

There would be a truce and peace between the Meccan polytheists and Muslims for ten years.

Whoever wanted to have a covenant with the Meccans could do so, and whoever wanted to do an alliance with Muslims could do so. Any alliance or covenant would make that person or group part of the group they allied with.

If any Muslim fled Mecca to Medina without the permission of his or her guardian, he or she would be sent back.

Some of the Prophet's (ṣ) companions became very upset at him. They accused the Prophet (ṣ) of breaking his promise that they would go on a pilgrimage. They also accused the Prophet (ṣ) of selling Muslims because of the fourth clause. Some even went as far as questioning the prophethood of Muḥammad (ṣ). Yet the Prophet (ṣ) had not broken any promises. His dream had never specified when the Muslims would go on a pilgrimage to Mecca, but that they would go in time.

Furthermore, the treaty ended up being beneficial for Muslims as it allowed those still living in Mecca to practice their religion peacefully. It would allow various tribes to establish treaties with Muslims without fear of reprisals from the Meccans. This permitted Muslims to grow their political networks extensively which would later help Islam establish itself permanently in the Arabian Peninsula. The treaty, however, did not last too long and was broken by the Meccan polytheists two years later.

Around the same year, Muslims faced a threat from a different group. The Jews of Khaybar, which is an oasis almost a hundred miles away from Medina, united a number of other Jewish and polytheist tribes to attack Medina and rid themselves of the Prophet (ṣ). The same group had already tried to assassinate the Prophet (ṣ) before but failed. The tribes of Khaybar were particularly upset at the Prophet (ṣ) as Islam was winning many converts from their tribes. They saw Islam as a threat to their political and religious power.

The conspiracy against Muslims was the last straw and the Muslims mounted a defensive attack against the conspiring tribes of Khaybar. The conspiring tribes barricaded themselves in a fort which the Muslims could not penetrate. However, Imām ʿAlī (ʿa), the cousin and son-in-law of the Prophet (ṣ), miraculously ripped out the fort's door with one hand and even used it as a shield in battle.

Immediately after, the Jews of Khaybar surrendered and agreed to pay restitution to the Muslims. As a gesture of goodwill, the Jews of Khaybar presented the Prophet (ṣ) with a personal gift (fayy) in the form of fertile land that was used as a garden. This land was known as Fadak and would be inherited by the Prophet's (ṣ) family after him.

From an Islamic law perspective, Fadak was different because it was not considered war booty which could be divided among Muslims but a personal gift to the Prophet (ṣ). Personal gifts could be used for personal use and be inherited by children without having to be shared with other Muslims. It was in a sense 'private' property.

The Qur'ān confirms this aspect of Islamic law:

مَا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ ۚ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ۚ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

*As for the gifted gains granted by God to His Messenger from the villages' inhabitants, they are for God and His Messenger, and the relatives, and the orphans, and the poor, and the homeless; so that it may not be distributed between the wealthy among you. Whatever the Messenger gives you, accept it. And whatever he forbids you, desist from it. And be conscious of God. God is severe in punishment.* (59:7)

The Prophet (ṣ) and his family had lived a very poor life. Often enough there would be nights where his family, including his grandchildren, would not eat at all. The Prophet (ṣ) took no salary and provided for his family through hard work.

*Continued on page 15*

# THE ATTACK ON THE HOLY PROPHET'S(ṣ) DAUGHTER FĀṬIMAH

By Um Maryam

Your heart shook as they hammered on your door
O Fāṭimah what your father warned is now in store

The daughter of God's Prophet (ṣ), a mercy to all humankind
Do you see what the love of power has done to their minds

> **The Noble Prophet (ṣ) said:** *"Surely God is angered when Fāṭimah is angry and is pleased when she is pleased."*
> **Sunni references:** - *Juwayni, 1400 (A.H.), vol. 2, p. 46, ḥadīth no. 378; Ḥ'ākim Neyshapoori, 1406 (A.H.), vol. 3, page 153; Arbali, 1401 (A.H.), vol. 2, p. 93.*

Your father passed away, barely underground was his flesh
Your mourning and anguish for his loss was still so fresh

> **The Noble Prophet (ṣ) said:** *"Fāṭimah is the joy and happiness of my heart. Her sons are the fruit, her husband is the light of my eyes, and the Imāms from the progeny of her son are the trustees of my God and the rope that connects God and His creatures. Whoever holds on to them will be saved and whoever goes against them has gone astray."*
> **Sunni reference:** - *Ibne Aḥmad Makki, 1418 (A.H.), vol. 1, p. 99, ḥadīth no. 21.*

Allah extended his mercy to humanity in this gift of a rope
The *'Urwatul Wuthqa*, strongest handhold and the only hope

> **Allah warned:** *"And hold firmly to the rope of Allah all together and do not become divided."*
> *- The Noble Qu'ān, 3:103*

But this rope is now under threat for future generations
That day it was diverted and deprived from other nations

They call, "'Alī must accept our choice to lead
He must stand down and to our demands concede."

The fire danced in their eyes from the torches they held
The delusions of the Dunia had them compelled

You reply: "Why at Ghadir Khum, did you pledge him Walī
Under my father's gaze you said *'bakhin bakhin ya* 'Alī,'"

> **On that Day the Noble Prophet (ṣ) said:** *"Of whoever considers me his master, then 'Alī is his master. My Lord! Befriend anyone who befriends him and be the enemy to anyone who is his enemy, and help anyone who helps him and leave alone anyone who leaves him alone."*
> **Sunni Reference:** - *Musnad Aḥmed Bin Ḥambal, 28/4 Publication: Dar Ṣader, -Beirut;*
> **Shī'ah Reference:** - *Biḥār al-Anwār vol. 37, p. 118*

"How is it that now you turn on that pledge
What is this new authority you now allege?"

"Surely Allah appoints for Islam the next guide
What is it, of Allah's decree, that you deride?"

> **Allah said:** *"O My angels! O Residents of My Heavens, verily, I have not created the erected sky, the stretched earth, the illuminated moon, the bright sun, the rotating planets, the flowing seas and the sailing ships, but for the **love** of these Five lying underneath the cloak...They are : Fāṭimah, her father, her husband and her two sons."*
> *- Ḥadīth al-Kisā, Kulaynī, al-Kāfī, vol. 2, p. 8.*

Our existence depends on those under the cloak
They attacked their sanctity, with force the door broke

> **Allah had said:** *"O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them; that is better for you, in order that you may remember."*
> *- The Noble Qur'ān, 24:27*

Fāṭimah you fell to the ground as 'Alī was taken away
So soon they turned on their Prophet (ṣ) to betray

> **Allah said:** *"Say, [O Muḥammad], I do not ask you for this message any payment [but] the love of (my) relatives."*
> *- The Noble Qur'ān, 42:23*

Do attacks on your home O Fāṭimah equal that love?
Allah is sufficient a witness, and angels record from above

That was the beginning of your slow and tortured death
Broken ribs brought excruciating pain with every breath

> **The Noble Prophet (ṣ) had said:** *"Fāṭimah is a part of me. Whoever makes her angry, makes me angry."*
> **Sunni References:** - *Saḥīḥ al-Bukhārī, Arabic-English, v5, Traditions #61 and #111; Saḥīḥ Muslim, section of virtues of Fāṭimah, v4, pp 1904-5*

Nothing was sacred, not even your father's gift of land
But you fought back for your rights and made a stand

They sheepishly looked away from the words they heard
The people had settled on the leaders they preferred

You cried because your father's message was diverted
and by the Muslims, you and your family were deserted

> **The Noble Prophet (ṣ) said:** *"O my daughter there is no woman in the world who has suffered more than you."*

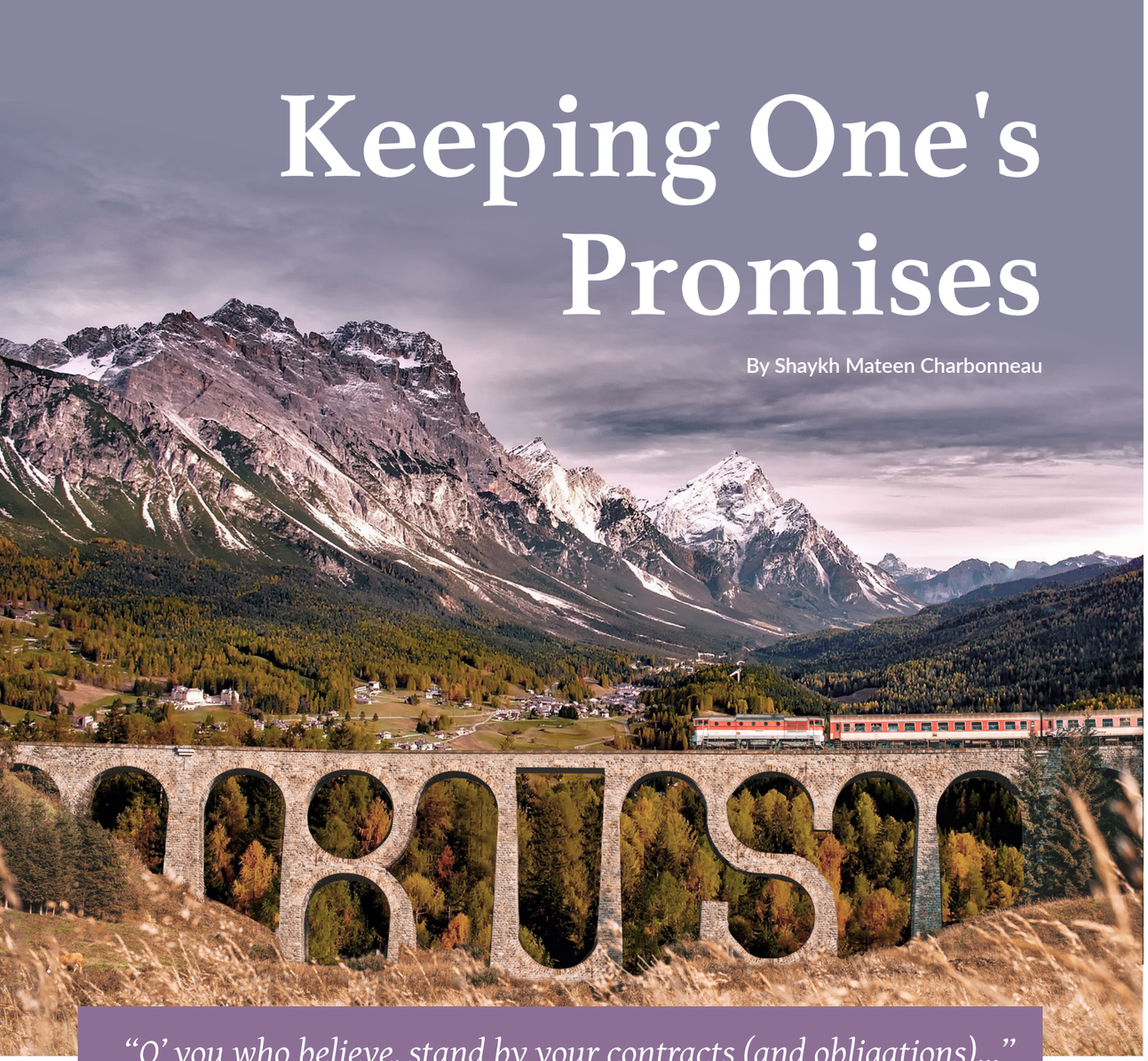
O *Shaheeda*, O Martyr, to your injuries you succumbed
Your soul was taken away and your pain became numbed

To meet your beloved father's embrace, and be glad
You left a life where you sacrificed everything you had

O Fāṭimah, to Allah we belong and to Him we return,
Those unjust to you, of their destination they will learn.
And the end is for the righteous!

# Keeping One's Promises

By Shaykh Mateen Charbonneau



*"O' you who believe, stand by your contracts (and obligations)..."*

Noble Qurʾān 5:1

We have been commanded by Allah to fulfill our obligations: we are meant to be people who honor a trust given to us. Part of honoring a trust is the covenant we have made with our Creator when we accepted this path of Islam. Although it may be difficult, we should try our best to keep the promise we made to follow the guidance of the Qurʾān and the Ahl al-Bayt (ʿa).

*"When you are in the ships, and they sail along with them with a favorable wind, exulting in it, there comes upon them a turbulent wind and waves assail them from every side, and they think they are besieged, they invoke Allah putting exclusive faith in Him, 'If You deliver us from this, we will surely be among the grateful.' But when He delivers them, behold, they commit violations on the earth unduly! O mankind! Your violations are only to your own detriment..."* Qurʾān 10:22-23



We find ourselves surrounded by problems that can be likened to the storm mentioned in the Noble Qurʾān, as we call to Allah to save us. The question we must ask ourselves after receiving His help is whether we will return to our previous behavior, neglecting Allah and forgetting our promise. We need to honor the covenant we made with Allah and uphold our religious duties by following the Qurʾān and the Noble Prophet (ṣ) to the best of our abilities.

There is a trust between people that also needs to be honored. Imām Bāqir (ʿa) said: *"The believers are brothers of each other. They should not insult, deprive, or mistrust each other."*[1] A quality of being a believer is that we should be able to trust each other. If we break the trust of others, this is actually a sin and it is one of those sins which blocks our prayers from being answered.

Imām Ṣādiq (ʿa) said: *"Whoever has these three characteristics is certainly a hypocrite even if he offers prayers and fasts: he who lies when he speaks, breaches his promises, and when he is entrusted with something, he betrays (that trust)."* [2]

These signs mentioned by the Imām (ʿa) are the characteristics of being a hypocrite. We see that violating trusts is one of the things on that list. Not fulfilling the trust is not only a sign of hypocrisy, but it also brings about destruction to one's life. For example, it could very well ruin a friendship if one does not honor a secret he is entrusted with.

Imām Alī (ʿa) said: *"If breach of trust makes its appearance in a house, it ruins that house and deprives it of prosperity and blessing."* [3]

This shows that one secret to life's prosperity is that we never breach a trust. People will always want to conduct business and trade with a person known for being honest and trustworthy because of their reputation for good morals. However, society will avoid one who is known for dishonesty, breaking promises, and breaching trust.

Imām Ṣādiq (ʿa) said: *"Allah never appointed anyone to Prophethood unless he was honest and trustworthy. And we must return what we are entrusted with to its owner whether he is a good- doer or an evil-doer."*[4]

As we know the Messenger of Allah (ṣ) was called al-Amīn (the Trustworthy) even by his enemies. It is noted that when the disbelievers would leave town, they would entrust the Noble Prophet (ṣ) with their belongings due to his character. We must strive to emulate the best example that Allah has sent for us to follow by putting into practice his ethical teachings.

Imām Sajjād (ʿa) said: *"By He who has sent Muḥammad as a prophet of truth! Even if the killer of my father, Ḥusayn bin ʿAlī, entrusts me with the sword with which he killed my father, I will surely return it back to him."*[5]

Imām Ṣādiq (ʿa) said: *"Whoever has these three characteristics is certainly a hypocrite even if he offers prayers and fasts: he who lies when he speaks, breaches his promises, and when he is entrusted with something, he betrays (that trust)."*

Imām Bāqir (ʿa) said: *"Allah has not given superiority to a Mu'min in three circumstances. First, to return what has been entrusted to you for safekeeping whether it belongs to a believer or a disbeliever. Second, fulfilling an oath, whether given to a believer or a disbeliever. Third, doing good to the parents, whether they be a believer or a disbeliever."*[6]

Regardless of a person's faith we must keep our word. We cannot take advantage of people just because they are disbelievers. We have to remember that our actions with people will either attract them toward Islam or push them away from Islam. May Allah protect us from setting a bad example for mankind and allow us to follow the best of examples which we have in Prophet Muḥammad (ṣ) and his family (ʿa).

1. *Tuḥaf al-ʿUqūl, by Abu Muḥammad al-Ḥassan ibn Alī ibn al-Ḥussain ibn Shubʿba al-Ḥarrani*
2. *Tuḥaf al-ʿUqūl,l by Abu Muḥammad al-Ḥassan ibn Alī ibn al-Ḥussain ibn Shubʿba al-Ḥarrani*
3. *Lessons from Islam, by Sayyid Muḥammad Ṣuḥūfi*
4. *Mishkāt al-Anwār Fī Ghurar al-Akhbār, by al-Ṭabarsī*
5. *The Ritual and Spiritual Purity, by Sayyid Muḥammad Rizvi*
6. *Greater Sins, by Āyatullāh Dastghayb Shirāzi.*

# Sowing the Seeds for Ramaḍān

By Nahida Syed

***"The month of Ramaḍān [is that] in which was revealed the Qurʾān, a guidance for the people and clear proofs of guidance and criterion. So, whoever sights [the new moon of] the month, let him fast it; and whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful."*** **Noble Qur ān 2:185.**

Ramaḍān, the month of ritual fasting, is a special and blessed period for Muslims. It has the distinct honor of being the only month mentioned in the Noble Qurʾān. How can one sow the seeds that will bear fruit for the month of Ramaḍān so that we may fully take advantage of its blessings?

*"O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous."* Noble Qurʾān 2:183.

It has been said that Rajab is the month to sow seeds of good actions, Shaʿbān is the month in which we should water those seeds, and Ramaḍān is the month in which we reap the harvest. There are many narrations quoted from the Noble Prophet (ṣ) and Infallible Imāms (ʿa) that recommend prayers, supplications, and fasting during the months of Rajab and Shaʿbān for the spiritual benefits one can acquire that help prepare for Ramaḍān.

In order to have maximum spiritual growth there is a need to prepare the ground upon which we will sow our seeds. The ground is the heart - we have to prepare it to receive the illumination of light from faith. This illumination in the heart can help one to stay firm and steadfast throughout the year, that is, if one is able to utilize the month of Ramaḍān correctly. If we achieve this goal during the blessed month, then the heart becomes one which is ready to resist the whims and negative forces which come our way attempting to pull us from the straight path.

In his books, al-Majālis and Thawāb al-Aʿmāl wa ʿIqāb al-Aʿmāl, Shaykh Ṣadūq has reported that Abū Saʿīd al-Khiḍrī quoted the Noble Prophet (ṣ) as having said:

*"Shaʿbān is my month, and Ramaḍān is the month of Allah."*

It has been described thus because no other month can reach its holiness and excellence before Almighty Allah. Although they were ignorant, the people of the pre-Islamic era used to hold this month in the highest regard, and when Islam came, the month increased even more in veneration and excellence.

Fasting is part of a strong spiritual and physical renewal plan. Fasting helps to recalibrate the soul's focus on spirituality while diminishing the focus on materialism. The essence of Ramaḍān is the changing of one's ways to become a better person - one who remains conscious of Allah throughout his or her life. The Noble Prophet (ṣ) then enumerated many rewards for those who fast for any number of days during Rajab. Shaykh Ṣadūq has also reported Imām Mūsā al-Kāẓim (ʿa) as saying:

*"Rajab is (the name of) a river in Paradise that is whiter than milk and sweeter than honey. Hence, if one fasts for even a single day in Rajab, All-Mighty Allah will allow him to drink from that river."*

Shaʿbān, too, has been mentioned heavily in the traditions of the Ahl al-Bayt (ʿa). There are great rewards obtained from practicing devotional acts during it. The Noble Prophet (ṣ), to whom this month is attributed, used to fast during this month and encouraged others to imitate him by connecting the fasting of this month with the obligatory fasting of Ramaḍān.

Imām Jaʿfar aṣ-Ṣādiq (ʿa) is reported to have said:

"*Imām ʿAlī as-Sajjād ibn al-Ḥusayn (ʿa) used to gather all his companions at the beginning of Shaʿbān and say to them, 'O my companions, do you know what this month is? It is Shaʿbān. The Noble Prophet (ṣ) used to say, 'Shaʿban is my month.' You should thus fast during this month as a sign of your love for your Prophet (ṣ) and as a sign of seeking nearness to your Lord. I swear by Him, Who grasps my soul in His Hand, that I heard my father Ḥusayn (ʿa), saying that he heard Imām ʿAlī, the Commander of the Faithful (ʿa), saying, 'Anyone who fasts during Shaʿbān for the love of the Messenger of Allah (ṣ) to seek nearness to Almighty Allah, Almighty Allah will love him, and draw him nearer to Himself on the Day of Resurrection, and definitely reward him with Paradise.'"*

It has been also narrated that fasting during the month of Shaʿbān is one of the means of gaining the Noble Prophet's (ṣ) intercession on the Day of Resurrection. Fasting on as many days as possible of this month improves one's livelihood, protects against the evil of enemies, and allows entrance to Paradise. By recognizing the benefits of preparing for the beautiful month of Ramaḍān, we will be able to take full advantage of its special blessings. May Allah help us to achieve all of our spiritual goals and gain closeness to Him in His special months of mercy.

1. *Wasāʾil ash-Shīʿah, Vol. 7, P. 372, Ḥadīth #12; as quoted from Shaykh Ṣadūq's Thawāb al-Aʿmāl*

2. *Wasāʾil ash-Shīʿah, Vol. 7, P. 350, Ḥadīth #3.*

3. *Mafātīḥ al-Jinān, by Shaykh ʿAbbās al-Qummī, P. 154.*

*This article has been adapted from al-Hakim, Sayyid Muhammad Baqir. The Role of the Ahl al-Bayt in Building the Virtuous Community. ABWA Publishing and Printing Center.*

# Brain Teasers

## Logic Puzzle

Use the grid below to solve the logic puzzle. Use the clues to help you identify correlations with a circle and eliminate them with a cross. Consider all odds to find the final facts presented in the clues. The first clue has been done to get you started. The answers are on the bottom of the next page.

The Servants of Ahl al-Bayt (ʿa) are a group of masked charity members who go out to serve the people in their city. From the clues below, can you work out the real identity and occupation of each member of the group, the colour of their masks and their particular type of charitable service?

| | Courier | Halal Meat Seller | Writer | Mechanic | Blue | Red | Green | Yellow | Feed the poor | Shelter the homeless | Distribute Books | Pick up Trash |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Bilal | | | ✕ | | | | | | | | | |
| Fatima | ✕ | ✕ | ● | ✕ | | | | | | | | |
| Jamal | | | ✕ | | | | | | | | | |
| Sayid | | | ✕ | | | | | | | | | |
| Feed the poor | | | | | | | | | | | | |
| Shelter the homeless | | | | | | | | | | | | |
| Distribute Books | | | | | | | | | | | | |
| Pick up Trash | | | | | | | | | | | | |
| Blue | | | | | | | | | | | | |
| Red | | | | | | | | | | | | |
| Green | | | | | | | | | | | | |
| Yellow | | | | | | | | | | | | |

**CLUES**

**1.** Fatima has a regular job as a writer.

**2.** The Courier helps provide shelter for the city's homeless; the Yellow volunteer isn't the charity member who distributes books.

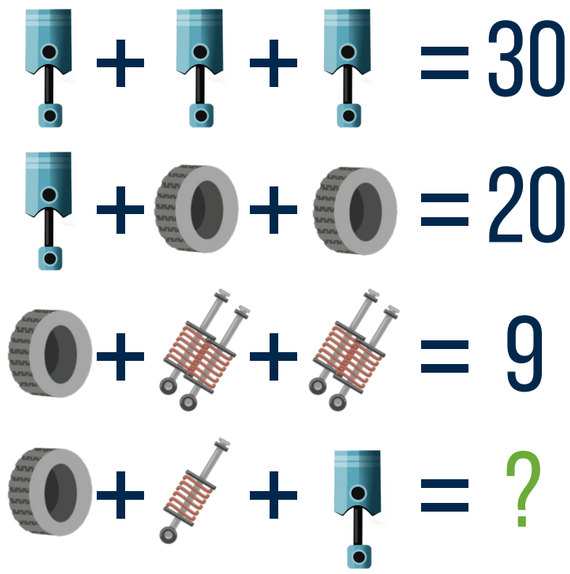
**3.** Sayid wears the Red mask when serving the city.

**4.** The Green volunteer's real name immediately follows that of the mechanic in the alphabetical list; neither of them feeds the poor.

**5.** The Blue volunteer earns a living as a butcher, selling halal meat.

## Math Puzzle

Can you find the answer to the equation?




## Word Puzzle

This brain teaser aims to stimulate the connections or associations between words in your temporal lobe. You will see pairs of words, and your goal is to find a third word that is connected or associated with both of these two words.

1. LOCK — PIANO _____
2. SHIP — CARD _____
3. TREE — CAR _____
4. SCHOOL — EYE _____
5. PILLOW — COURT _____
6. RIVER — MONEY _____
7. BED — PAPER _____

*Continued from page 7*

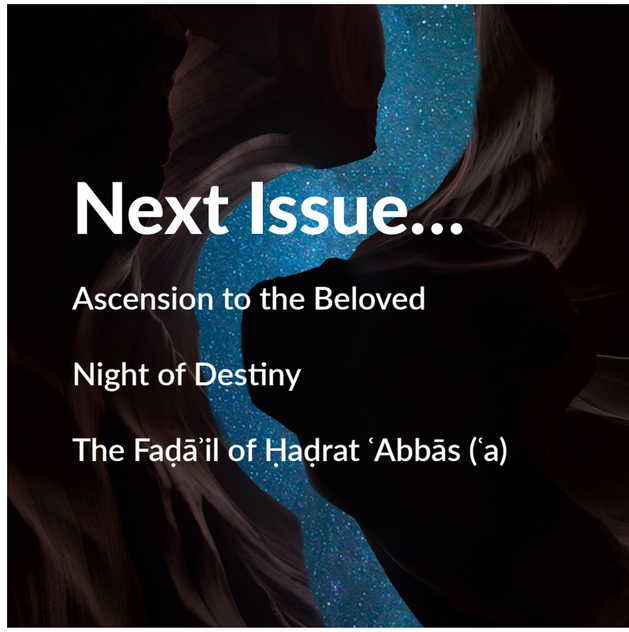
The land of Fadak had its own water wells and dates. Naturally it became a small source through which the Prophet's (ṣ) family could be provided for.

As a characteristic of the Prophet (ṣ), he never held the sustenance received from Fadak to his family only. A large portion of its provisions was given to the poor as well as travelers. This practice was in accordance with God's revelation in the Qur'ān:

وَآتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا

*Give the relative his rights, and the poor, and the traveler. And do not squander wastefully.* (17:26)

However, upon the Prophet's (ṣ) death, the land of Fadak which was supposed to be inherited by his daughter Fāṭimah az-Zahrāʾ (as) was stolen from her by a later group of individuals. This would be the prelude to many calamities that befell the Ahl al-Bayt (ʿa) after the demise of the beloved Prophet (ṣ).




ANSWERS

Logic Puzzle:
Bilal / yellow / mechanic / picks up trash
Fatima / green / writer / distributes books.
Jamal / blue / halal meat seller / feeds the poor
Sayid / Red / Courier / Shelter the homeless

Math Puzzle: 16

Word Puzzles:
1. Key
2. Deck
3. Trunk
4. Pupil
5. Case
6. Bank
7. Sheet

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*Please write to us with your questions or comments below. We look forward to hearing from you.*

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# Transliteration Guide

Arabic terms in this booklet have been transliterated according to the following guidelines:

| | | | |
|---|---|---|---|
| ء | a, i, or u (initial form) | ظ | ẓ |
| ء | ʾ (medial or final form) | ع | ʿ |
| ا | a | غ | gh |
| ب | b | ف | f |
| ت | t | ق | q |
| ث | th | ك | k |
| ج | j | ل | l |
| ح | ḥ | م | m |
| خ | j | ن | n |
| د | d | ه | h |
| ذ | dh | و | w |
| ر | r | ي | y |
| ز | z | ة | h (without iḍāfah) |
| س | s | ة | t (with iḍāfah) |
| ش | sh | | |
| ص | ṣ | ـَـ | a |
| ض | ḍ | ـِـ | i |
| ط | ṭ | ـُـ | u |



# Arabic Glossary

**Sajdah:**
Prostration

**Rukūʿ:**
The act of bowing down in prayer

**Sajjādah:**
Prayer mat

**Ṣalāh:**
Prayer

**Ṣalāt ul-Layl:**
The (optional recommended) night prayer

**Wuḍūʾ:**
Ablution performed before prayer and other acts of worship

"Surely my Lord
is All-Merciful,
All-Loving."
Noble Qurʾān, 11:90
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